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# Küpeyakwüskonam

[EDIT](#)

**Küpeyakwüskonam** (born 1674), also known as **Küpeyak** for short, was a [Mōsonī](#)-born member of the [Néhinaw](#) and an ally of the [Assassins](#). Serving as a warrior for his village, Küpeyakwüskonam participated in the [Iroquois Wars](#) to ensure the safety of his village amidst the conflict. Encountering the Assassins [Ramona Lucia](#) and [Louis Chaput](#), he learned of a greater plot that threatened his village and everything he cared about.

Küpeyakwüskonam was a descendant of the Viking [Hidden One Ari Einarrson](#) and an ancestor of the 21st century Assassin [Horatio Pierce](#) through the [maternal line](#).

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## Küpeyakwüskonam



### Biographical information

**Born** 11 June 1674

**Born** [Nipiy](#), [Great Lakes region](#)

### Political information

[Néhinaw](#)

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## Biography

### Early life

Kūpeyakwūskonam was born and raised in a band on a plot of land called Nīpīy, located in what would become known as the [Algoma District](#), [Northeastern Ontario](#) by his warrior parents. His band were neighbours and close allies with another band of Mōsonī, whom would regularly come together to socialise and hunt. A member of this neighbouring band was Sākowêw, one of his best friends and his crush. Kūpeyakwūskonam was also inseparable from his older cousin, Macquettequet, whom he admired and respected.



Kūpeyakwūskonam witnessing the attack on his band.

In 1683, at the age of nine, Kūpeyakwūskonam, Macquettequet and Sākowêw would have their first encounter with French soldiers. They were physically assaulted by the armed men who were in search for their bands, believing them to members of the [Iroquois](#) as hostilities had resumed between the two groups. The French soldiers located their band, bringing the three back and attacking their home soon after.

In the attack, Kūpeyakwūskonam witnessed the death of many of his kinsman, including his mother. Moments from being killed himself, he was rescued by his father [Mahikan](#) before being placed somewhere out of harm's way. Kūpeyakwūskonam's exposure to death, and the attack on his tribe would instill a fierce resentment and mistrust of all outsiders from that day forward, becoming hellbent of ridding his land of them.

Following the attack on their band, Mahikan began training Kūpeyakwūskonam in the vital skills needed to become a hunter for their band. However, it was also to be utilised for Kūpeyakwūskonam to defend himself if they were ever attacked again. Mahikan also taught him the French language and forms of European tactics and weaponry in order to better understand his enemy. During this time, Sākowêw's band merged with his in order to strengthening themselves in case of another attack by the French or Iroquois.

### Fighting Back

#### Leaving home

In 1693, Kūpeyakwūskonam, now 19, had grown restless at the continued European expansion through their land, as well as the current war that raged on between the other tribes. Worried that both events would effect the sanctity of his band, he desired to go off and push back against these threats.

Returning to his band following a hunt alongside Macquettequet. Upon returning, he notices the chemistry and stolen glances between Macquettequet and Sākowêw which stokes the hunter's jealousy. Returning to his wigwam in frustration, he is found by Mahikan who had also noticed the interaction between Macquettequet and Sākowêw, offering to spar to ease his mind.

Following their full contact sparring match, Mahikan confessed to Kūpeyakwūskonam that he was aware of his son's restlessness. Admitting it was time he knew the truth, he led Kūpeyakwūskonam back to their wigwam and presented two blades made from European steel. Kūpeyakwūskonam then learns from his father the reason as to why Mahikan had such knowledge of the French. Years before his birth, Mahikan revealed that he hailed from



Kūpeyakwūskonam at 19, prior to leaving his band

the Iroquois and fought against the French, learning their language, tactics, and how to use European weaponry - having fought with muskets from time to time. Eventually, he grew disillusioned with the Iroquois' reasoning for war and deserted his people, which led him to joining their band and meeting Kūpeyakwūskonam's mother.

Acknowledging that Kūpeyakwūskonam, Mahikan also reveals that he had been granted leave by the council. Skeptical, Kūpeyakwūskonam is aware that it isn't that simple and questions why they allowed it. Impressed by his son's intuition, Mahikan reluctantly reveals that before Kūpeyakwūskonam's birth, when he fought for the Iroquois, he retrieved a [mysterious ball](#) off of a dead general wearing a necklace with a [cross](#). Upon touching the ball, he was taken into the spirit world and spoke with the Iroquois creator god [Hahgwehidiyu](#) - who foretold of Kūpeyakwūskonam's destiny and how his actions will affect the course of the future and their land.

Believing it to be the will of the gods, Mahikan and the other council members were willing to let him leave the band. Taking the two blades gifted to him by his father, Kūpeyakwūskonam bids the members of his band farewell, saying goodbye to Sākowēw and promising to return home safe.

### Encountering the Assassins

## Legacy

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In 2022, his genetic memories were relived by his descendant Horatio Pierce during his mission to stop the Isu.

## Personality and traits

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Witnessing the murder of his mother and the attack on his village at the hands of French soldiers birthed a deep mistrust and dislike for all outsiders. Kūpeyakwūskonam spent most of his life believing that all Europeans were inherently evil and destructive, and were imminent threats to the sanctity of his home that needed to be removed, coming off as cold and distant to any European he met.

Kūpeyakwūskonam however treated members of his band with warmth and compassion, carrying a deep connection and fondness of his people. This resulted in Kūpeyakwūskonam's restlessness and borderline obsession to keep his band and its members safe both from the colonisers and the warring tribes of his own land. It was this desire to protect them that ultimately led to his decision to leave his home and pursue the colonisers and warring tribe leaders in order to keep them from harming his loved ones.

### Equipment and skills

Trained from his youth by his father, a former warrior he fought against the French and other tribes, Kūpeyakwūskonam was a highly skilled warrior. Kūpeyakwūskonam was a skilled freerunner and hunter from an early age, being able to use a bow and arrow, tomahawks, knives, swords, and muskets. The warrior was also able to speak French and knowledgeable of their tactics as a result of having been trained to use the enemy's knowledge and equipment against them. As well as this, Kūpeyakwūskonam was highly skilled in stealth, which he used in hunting, and was even able to catch the Assassin Louis Chaput off guard when he pounced on him.

Kūpeyakwūskonam possessed Eagle Vision, similar to his ancestor Ari Einarrson. Kūpeyakwūskonam was able to sense incoming threats, manifesting as faint ominous unintelligible whispering that grew louder.

## Trivia

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- The name Kūpeyakwūskonam is of Cree origin, meaning "one arrow". An allegory for his lone mission to protect his village.
- Kūpeyakwūskonam stood at 5'10" and weighed 155lbs.
- Kūpeyakwūskonam was the first ancestor whose memories were relived by Horatio

Pierce that was not a member of the Assassins.

- Through his father, Kūpeyakwūskonam is half Cree and half Onondaga.

## Categories



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